

Deep calleth unto Deep;

OR, A

Visitation from on High

UNTO

The Breathing Seed

OF

J A C O B.

Which is not *satisfied* among all the *Professions* in the Earth, or with the *Husks* cannot fill its belly, but is pincht with hunger, and feels a secret *Cry* for the *true Bread* that comes down from *Heaven* which gives *Eternal Life*.

Wherein is opened some of the mysteries of God's Kingdom to the clear understanding of the Poor in Spirit to whom it belongs, but to others it's Parables.

Concerning GOD, what he is, and where he is, and of his Worship; And of the First-day, and the Seventh, or Sabbath day; Also shewing plainly in what day God is rightly and truly Worshipped, and the difference and Character of the true Worshippers and false clearly described.

And concerning Christ, what he was before the Law, and in the time of the Law to this present time, and what and where he is now; Also something concerning the Word, and the Gospel, and the Scriptures; and of the Body of Christ, and Resurrection and Ascension, and of his Coming and Reign, and of the Kingdoms of this World becoming his Kingdoms, &c.

Which may give much satisfaction to the upright inquiring mind, being given forth in the true love and compassions of my breathing soul, that so the simple might be turned to hear the voice of Wisdom (which crieth in their streets) and forsake the foolish and live.

By William Bayly.

The day-spring from on high hath visited us; to give light to them that sit in darkness, &c. Luke 1. 78, 79.

London, Printed in the year, 1663.

A Visitation from on high, &c.

Of the fall and, and Restoration, &c.

IF man (who was made upright, after Gods own Image) had never sinned or transgressed against him: there had been no need of sacrifice and offerings for sin, or of a Saviour from it: If man had never fell from the Knowledge of God, and lost unity and peace with him, thorow disobedience against his word of command, and so become degenerate there had been no need of a restoration, reconciliation, or of salvation: If man had never gone into darkness, out of the right way of blessedness and everlasting happiness, there had been no need of preaching or declaring the way (which is the light) to lead him out of darkness into the way of peace and unity with God again: If there had not been a departure from the invisible God, who is a Spirit of Truth and Righteousness, then had been no need to say to the Sons of men, Return, why will ye dye: If death were not the end of that path which leads from God, the invisible Fountain of life: If man had never been in bondage and captivity to sin (and Satan the author of it,) there had not been need to have mentioned or declared of redemption and freedom from it, &c.

But seeing (as the Scripture saith) all have sinned and fell short from the Glory of God, and death hath passed upon all men, and darkness hath covered the earth, and gross darkness the people, and a vail have been over the face of all nations, and blindness hath happened to Israel, so that the *Or* and the *Affe* hath more knowledg of their owner, than they of the Lord their maker, and all have gone out of the way of peace (which was the good old way before transgression was) and the fear of God was not before their eyes as it is written,

and the true voice of God (the shep-
herd

perd) hath scarcely been understood by dream, vision, or prophet, man hath been so degenerate (by the deep sleep of ignorance, wilfulness and perverseness) from the pure God and his wayes, that it is hard to be uttered by the tongue of men or Angels, the invisible eye (that only sees God) have been so blinded, and the wrong eye have been opened, in the imaginations, and in the visibles, that it hath been frequent among the children of men to call good evil, and evil good, to put light for darkness, and darkness for light; because the God of this world hath blinded the eye; and then by the blind (both leaders and followers) he himself is worshipped as God; even that wicked one which leads out from God, and then exalted himself in [man] the temple of God, governing and ruling in the hearts of the children of disobedience, and this great Whore hath sate and reigned over Nations, Kindreds and tongues, and the Kings of the earth; and this is that Antichrist whom the Lord will consume with the Spirit of his Mouth, and destroy by the brightness of his coming, which day is at hand.

But now seeing (as I said) it is and hath been thus, as before mentioned, all have been concluded under sin, and in the bondage of corruption, darkness & ignorance, where the mysteries of God and Godliness have been hid, and the way of peace not known, being departed from by transgression, which is the onely ground of separation between God and man, who thereby is captivated, and become as sold under it; so that without being awakned by the voice of the Son of God, and made alive, and redeemed from transgression, and reconciled to God again, man will utterly perish from Gods comfortable refreshing presence, and be forever driven into darkness, where they shall never see light, but to their perpetual torment and anguish this will be the portion of them who knoweth not God, nor desireth the knowledg of his wayes; therefore there is a necessity of a Restorer, a Redeemer and Saviour, for them who are sensible of this their fallen, captivated, and miserable state, for while man is in this state, he neither knows God, nor his vvorship; but this inscription is vvritten upon all their Altars (their prayers, sacrifices, and vvorships;) [to the unknown God.] see no man knowes the things of God but by the Spirit of God,

God; (though they may imagine and talk about them, in their darkned minds;) and none have received the Spirit of God (as to know his doctrine and worship,) but they who turn, and have turned at its reproof, (which is in the inwards parts) which reproofs are, because of transgression, that it may be turned from, which is the onely ground and cause of the separation from God, and of the Ignorance of his will, wayes and worship, which is in the Spirit, and in the truth; which no-man can know, or comprehend, or walk in acceptably, but by the guidance and direction of Gods good Spirit, which is the leader of his Children and people, into all truth and righteousness.

So now seeing there is a necessity of a Saviour to help and restore, redeem and reconcile man unto God again, and of a way to enjoy that happiness and blessedness again which was once lost by disobedience and transgression; And that unity and peace with God must again be witnessed, or else all the talk of Hope, Faith, worships, or religions, are but in vain, except the Soul (which is in [man,] invisible and Immortal) comes to enjoy the invisible eternal God again, in a full, free, true, satisfactory endless life. Therefore it remains that this Saviour (or the way of this Salvation) be plainly made known, described, or characterized to the understanding of the simple, that the hungerers and thirsters after righteousness, who are weary and heavy laden, may come unto him and be refreshed; which by the help of Gods good Spirit of grace, (by which it is put in my heart, and brought to my remembrance) I shall endeavour to do, to that end, and that God may be glorified, being rightly known and worshipped; in which I have my reward from him and in him, who worketh in me both to will and to do according to his good pleasure.

Now this may seem (to the wisdom in some) needless to treat of, or speak of those things by way of information, direction or doctrine, which have been so common and frequently declared and published in these days, in which most are ready to say (in these Countrys,) we are Christians, and believe all these already, and these things have been daily taught in our streets, or the like; and these are no new things to our ears, but that which we have heard of old, or from the beginning &c.

Now

Now mark my words, (and give good heed unto that which followeth,) for they shall stand fast (answering the witness of God in all) as a nail in a sure place, and they shall speak as the oracle of God,

*1. Concerning the Knowledge of God,
His worship, and of the first day,
and the seventh or Sabbath day, &c.*

First as to the matter in hand, at which I at present aim, is to speak somewhat to your understandings concerning what God is, and where he is, and what his worship is, and where, and how he is to be worshipped, and by whom he is onely truly and acceptably worshipped; for this was the occasion of what follows; or rather the Spirit of God in my heart, took occasion to give forth these things unto publick view, by hearing a dispute or controversie between two teachers amongst the people called Baptists neer *Amerstham* in *Buckinghamshire* whose names (according to information by enquiry was *Thomas Tillham*, & *Joseph Ciseb*) concerning the day or time in which God was to be worshipped; one seeming to hold for the first day of the week, and *Tillham* for the seventh day; at which time I (being there by chance) had spoken something amongst them of these things, if I had not been prevented by being thrown down by some of the ruder sort amongst them, which was through the occasion of that *Tho. Tillham*, who said he would not stay in the house if I was suffered to speak amongst them; and also said, that my words came from the Spirit of the Devil, when I began to speak in the Spirit of God. So they could do no less in obedience to the intent of his words, but to pull me down, or hall me out of the house; for he was much in fury, & the mark of Cain I beheld in his face; but I have the witness in my self, that the bowels of Gods love in me was even yearning to wards the simple hearted amongst them, whom I saw were led in ignorance, darkness and blindness, by their blind leaders which causeth them to erre more & more from the way of the Lord, by darkning his secret counsel (in them) with their many words without knowledge, and for their sakes did the Lord begin to open my mouth in his fear, power, and wisdom,

to speak concerning the things that belond to their everlasting peace, of vvhich now the Lord have given me an opportunity to write that he may for ever be cleane of all their blood, and be justified by them, and this they shall acknowledge vvas his love and mercies unto their souls in the the day of visitation; which is at hand hand, vvhether they hear or forbear.

*The Character of true worship, and of false worship, and worship-
pers.*

AND now take notice of this one thing following, by the way, & consider it, and the effects of it which hath been very frequently amongst the Sons of men, in the cloudy & dark day of Apostacy from Christ and the Apostles life, which is, of worshipping a God they know not, or without the true knowledge of him whom they worship; See. For in this state and spirit hath lodged the very roor and ground of all errors & discord, strife and confusion, persecution and cruelty about Religion and worship, where they have killed and destroyed one another about it.

In this state were the *Athenians*, and the *Shrine makers of Diana*, who persecuted the true worshippers, who knew the God whom they worshipped, and declared him unto them, who rose up against them. Therefore beware of their Altar and inscription [*To the unknown God*] whom they did ignorantly worship, as many do now, who are in enmity against the true worshippers, who can say (to the praise of God, as our elder brother did) we know what we worship, for salvation is of the Jews, (and he is a Jew that is one inwardly.) So the character of a true worshipper, is to know God first; then to worship him in the spirit of truth, which only gives that knowledge. And the character of a false worshipper is contrary, vvorshipping first, not knowing what, nor vvhom they worship, which is not accepted, nor [now] never can be, saying the hour is come that they only are the true and acceptable worshippers, who worship the Father in the spirit, so in the church for such one he seeketh to worship him. *John 4:21, 22, 23, 24*

To know the true and living God, is the great and needful thing vvhich all worship, sacrifice and religion is vain though

though a man or people had all the words of Scriptures from the beginning to the end, & were in the highest profession of Christianity in the world, yet if he do not truly know God, he is but in darkness even until now; and he that saith he knows God, or loves God, and yet hates his brother, is a lyer. Therefore to be contented to worship an unknown God, or to worship they know not what, is very blind, ignorant, false, & erroneous, but if thou come first to know God, then thou art in the right way of a true worshipper, as may be mentioned more hereafter; and seeing the right way to worship God, or to be a true worshipper, is first to know him vvhom they worship, therefore it is necessary to speak next vvhath God is, (as I said before) and then vvhether he is, and how he may be known, and then vvhath, and vvhetherin, his onely worship is, and vvhether the onely true acceptable worshippers; seeing there are many false and vain worshipps, and worshippers, that know not God, nor his day in vvhich he is onely worshipped.

2. Concerning God, what he is, and where he is, &c.

GOD is [Light,] this is our message vvhich vvas from the beginning, and in him is no darkness at all, this is his name, he that can hear and receive it let him, vvhith vvhom is no variableness nor shadow of changing. He is that [I am] that sent *Moses* to deliver *Israel*, to vvhom he spake in a bush, that burned, and vvas not consumed, but *Moses* saw no similitude, onely he heard a voice, and so forbade them (by Gods command) of making to themselves any likeness or image of anything in Heaven or earth, to worship, (read in the Life of God, vvhich is invisible,) whose voice may be heard, saying, To vvhath vvvill ye liken me, do not my presence fill Heaven and Earth; or vvhath house vvvill ye build for me; and where is the place of my worship or rest? or the day which I have sanctified thorow out all generations? and this same God vvhich spake unto *Moses*, vvas the God of his fathers, (vvhich were before *Moses* vvas born, or the Law vvvritten in Tables of Stone, or the outward dayes or Cerimonies vvas) even of *Abraham*, of *Isaac*, and of *Jacob*, not the God of the dead, but of the living.

(mark

(mark that) and the living it is, that can onely praise and worship him: he that hath an ear to hear let him hear.

And this same invisable God, of which no similitude must be made, is a Spirit of Light, Life, Truth, and righteousness in himself, holy and incorruptible, &c: and so is his worship in the Spirit, and in the truth, which is witnessed in the hearts of such as are quickened and made alive by his power and Spirit in their inward parts, who can now say to the professors of this age, as our elder brother did unto the women of *Samarita* (though they think themselves in a better Rate) for she was then saying in her simplicity, Our fathers worshipped in this mountain, & at *Jerusalem* is the place where men ought to worship &c but he answered and said, Woman, believe me the hour cometh, when ye shall neither in this mountain, nor yet at *Jerusalem* worship the Father, ye worship ye know not what, &c. (this is a hard saying, can the *Jewes* and *Samaritans* of our age bear it) God is a Spirit, and they that worship him must worship him in the Spirit & in the truth. But some wise professor might say unto me, Who knows not this? But I say, be not hasty, or wilfull, but stand still and make diligent search in thy own closet, and see whether thou art yet come to the Spirit, and to the truth (which is but one) (and in it dost worship God,) in which only is the true worship; for he that talked with this woman that was able to distinguish (by her knowledge) between the way of the *Jews* and *Samaritans*, telling her all that ever she did, was the very Christ (read in the book of thy conscience) which made her leave her water pot, as he hath many of us (who were as high in knowledge as she) when we perceived he was the Prophet of which *Moses* wrote, vvhom all are to hear: that ends the types & temples made vvith hands at *Jerusalem*, and *Samarita's* mountain, vvhere their fathers vvorshipped, &c: but he is to be obeyed now, vvho said. The kingdom of heaven is vvithin you, vvho drives all his in this path, to vvithin, in the Spirit, and in the truth; for they only know vvhat they, vvorsh p for salvation is of the *Jewes*, and he is the *Jew* that is one inwardly: vvwhose heart is circumcised to vvorship God in the Spirit: vvwhose praise is of God, though unknown, despised, or persecuted of men.

So now I say to you, vvho are contending and disputing about the seventh and first day outwardly, in vvich of thole God is to

be worshipped, being divided about days, and times, and outward worships; one party, for one day and the other part for another day, &c. Not knowing what or which day to worship in, like the *Jews* and *Samaritans*, for that was the parallel which came into my heart from God, concerning you both; of which I had spoken something (as I said before) had you been peaceable like Christians, or the Church of God, where the first is to hold his peace, when any thing is revealed from God to him which standeth by, &c. Which was truly in me, but some of you were so rude with noises (more like Bear-baiters then Christians) that my words should not be heard amongst you, like them that stop their ears and gnashed their teeth against *Stephen*, which especially was notorious that *Tho: Tillham*, of whom I was even ashamed & of your profession; and indeed my heart could even been broken for you, to behold the blindness and ignorance, enmity and wilfulness that was amongst you, which I even marvelled to hear and see, in such a (day as this) of Gods revelation and manifestation of truth and love amongst the children of men. But I have considered, and said in my heart, how can it be other wayes with you? then it was with Babels builders of old, in confusion, one building up in this meaning, another throwing down in the other meaning, and Imagination, bringing mortar for brick, and brick for mortar, not understanding one anothers meaning and language; and this is just with God, seeing many of you have denyed the one pure language (which is before *Babel*) in which God is worshipped in one consent; for it is his hand that always breaks and confounds the City, and Tower vvhich the children of men would build in their imaginations, vvhose top they thought would have reached to Heaven; This is your state, and the Lord God will scatter you and your building till there is not one stone left upon another in all the earth; and also destroy you from being a people, except you repent vvith speed, and turn to him that smites you secretly, in your consciences, for your iniquity and hypocrisie; and this is a vvord of prophesie from the Spirit of truth, which shall be fulfilled in a season that is approaching.

And now as concerning your controversy, about the time or day in vvvhich God is to be worshipped, I have somewhat more to say, desiring that you would vveigh it in the ballance of equity, though it might seem a cross to something in you, yet the vvords
of

of my mouth shall be right; and the Mysteries of God are in my heart, as a great deep in this matter, which would be very large to express in full concerning these things to the clear understanding of them among you, which indeed cannot be rightly known but by the Keys of *David*, which only open the door of this treasury; and though it may be esteemed a low thing in the eyes of the prudent of this world; and be despised as a day of small things; yet in this Mountain the Lord have made unto us (his Children,) a feast of fat things, praise and glory and everlasting thanksgiving be unto him that sits upon the throne, and to the Lamb for ever, and ever.

Therefore now that you may understand these things, and be rightly informed, mind first the fear and dread of the Lord, and be very still and serious, with your hearts upright before him, that you may in very deed and truth, perfectly come to know and enjoy the thing that belongs to your Souls everlasting peace, and read these things without prejudice, confuming envy, which boils in the breast of that birth which shall never inherit Gods Kingdom of Rest.

3. Of the Sabbath day.

First, take notice, that the [day] in which God [Rested] was [Sanctified] who commanded that in it should no manner of works be done, and that they were not to speak a vain word nor think their own thought; either kindle a fire, or bear a burden in that [Day] which was commanded to be kept [Holy] for indeed it is an [Holy Day] in which God [Rests] and in the same (In which he Rested) he dwells for evermore; for he called the [Light] day; and the [Darkness] he called night, and saith the Scripture; God dwelleth in the [Light] with whom is no variableness or shadow of changing, and this is the first [day] in which he began his Works; and this is the last in which he finishes which is Sanctified, [in which he Rests] and this is that [Holy Day] in which a man (by Gods command) is forbid to speak a vain word, or think his own thoughts, but this is a mystery hid from them, in whose heart the World is so set, that they know neither the beginning nor end of the Work of God, for saith Christ Jesus by whom the World was made (the beginning

of the Creation of God, the end and substance of the types, days, figures and shadows, who fulfils them, and the law that gave them for their times and seasons.) I am the Alpha, &c the Omega, the beginning, and the ending, the first, and the last; who was before all things, by whom all things were made, whose Throne and Kingdome must endure for ever; who said [I am] the [Light] of the World, Learn of me, for [I am] meek &c lowly in heart; and you shall finde [Rest] unto your [Souls;] and this is the substance of the outward days or Sabbaths; for the word *Sabbath*, is [rest.] So that if you will be exact in the observation of the outward day, (as the Pharisees were, (which was but a figure of the inward rest,) you must onely [rest] from all manner of Labour, or work outwardly, and yet when that is done, it makes nothing perfect as pertaineing to the inward conscience: For the Pharisees judged Christ not sent of God, because (said they) he keepeth not the Sabbath, and so in their blind zeal judg him to be a transgressor, who was the very Substance of all those outward things, and is the onely rest prepared for Gods People, and they who have entred into it, have ceased from their own works as God did from his, and such only knowes the [Sabbath day] which is kept [Holy unto the Lord] in which the vain words must not be spoken, nor the vain thoughts lodg; for the tongue of the just (in this day) is as choice silver, but the heart of the wicked (which knows neither the beginning nor the end of the works of God) is little worth; but we who have known it, and his wonders in the deep, (upon the face of which the Spirit of the Lord did once move) do know right well, that the same [day] in which God began his Works, is the same in which he compleats it, and in which he rested, when he had made all things. Good and Blessed; but this is a mystery to the natural man, or that outward birth that sticks in the outward natrall things, which cannot perceive the things of the most inward Spiritual God, and his Kingdom which is within, in the Invisibile hidden man, which is spiritual.

So it is onely the pure in heart that sees God, and knows his Sabbath, and throne, which endureth for ever; where the vain thoughts are judged and cast out, and not suffered to lodg within; for that defiles a man, which is Gods Temple, if the Spirit of God dwelleth in him, whose fire is in Zion, and his furnace in Jerusalem, Blessed is the eye that sees.

Therefore

Therefore if you would rightly know the Myſteries of God and Godlineſſe, and of his everlaſting Kingdom of Righteouſneſſe and peace, to your Soules ſatisfaction, you muſt enter in by the door, and not clime up another way (as many have done in their imaginations) which dooſt is Chriſt, the Light (the firſt day) that Lighteth every man that cometh into this World, that all men ſhould know his Light, believe, and this is the beginning of the work of God; where it is not only given you to believe, but alſo to ſuffer for his ſake in whom you have believed; in which ſtate you will know the fix days labour, before the true Sabbath be witneſſed, wherein God reſteth from his Works; for there is no reſt or peace unto the wicked; ſaith my God, therefore he that condemns the ſin in the fleſh, and deſtroys the works of the Devil, in whoſe hand is the Law (which is the School Maſter, to bring unto him) who is the end of it for righteousneſſe to every one that believeth muſt needs be the reſt on Sabbath to the ſoul. So his yoke being known upon you, and the daily croſs taken up to the will and wayes of man, in which he hath walked in his own thoughts and vain words, and the bridle to the tongue witneſſed (without which all religion is vain) here you will know ſome work, ſtanding ſtill in awe, in which you will learn in the lowlineſſe of heart, & in ſoberneſſe of mind, to put on the Ornament of a meek & quiet Spirit which [in God's ſight] is of great price; and here you may know the [Sabbath day] and alſo the [firſt] in which he moved at the beginning upon the face of the deep, [which is but one] the *Alpha* and the *Omega*, the true and faithful witneſſe, the beginning of the creation of God, who is the end of all things at hand, who ſaith [I am] the [Light] believe in the Light, and before *Abraham* was [I am] He that hath an ear, let him hear what the Spirit ſaith.

So come ye all down to the [door] and enter in thereto; if you would know the ſheep-fold, where he makes his flock to [reſt] at noon, which is the Light of Chriſt Jeſus in all your conſciences; & deſpiſe not the [day] of ſmall things, though it be but a ſpark ſhines in a dark place; it is the ſure word of propheſie, to which if you take heed, you will do well; it is the teſtimony of Jeſus, which will ſer you ſee all that ever you do, if you be ſtill, ſtanding in awe and God's fear in your cloſets; one of all reaſonings and imaginations; and this muſt you come unto, to know the beginning of the work.

work of God, even the Light and Spirit of God, in which the Saints of old began, and in which they walked, and said the Apostle to the Galatians, Ye did run well, who did hinder you, &c? ye began in the Spirit, and would you now be made perfect by the flesh and the Spirit is within, and the flesh is without, Mark, They began in the Spirit, and afterward run in observations of days, and months, and times, and parties, who were saying, I am of Paul, and I am of Apollo &c: are ye not now carnall, and walk as men? I am afraid of you (saith he) lest I have bestowed upon you labour in vain; yet he travels again in birth with some of them, that [Christ] may be formed [in] them, who is the end of the outward days, months and years (the wisdom and power of God), whose ears never fails, but is the same yesterday, to day and for ever, the beginning and the ending of the Works of God, (which is but one) whom the heart in which this world is, (and the love of it) knows not, though he came into it, and is come into it, and the World was made by him, and for him; and he is before all things; blessed is the man that doth witness this in his own particular, for such only have the comfort of the Scriptures which declares of these things: Therefore come to the Spirit of God (which reproves the world for sin) and walk in the Spirit, that it may lead you into all truth, and shew you things to come, in which is no occasion of stumbling, or disputing about dayes or times; meats or drinks, or the like; but you vwill see plainly of the Father, and it vwill take of Christ (vvhat he did and suffered) and shew it unto you, that you shall not need to say, What is this meaning? and vvhat means the other Scriptures and the like; but you vwill (being faithful) be made partakers of his sufferings vvithin and vvithout, and know his death vvhen you are made conformable unto it, bearing in your body his dying, that his life may be manifest in your mortal flesh, &c.

This the Apostles and Saints did and do vvithin, vvho began in the Spirit and vvalk in the Spirit, and vvorship God in the Spirit and in the truth; vvho have no confidence in the flesh, but are Jewes invvards, vvwhose circumcision is not outvvardsly of the flesh, but invvard of the heart and of the spirit, vvwhich the other vvvas but a type of, or a shaddovv, as vvvas also the [Seventh] or Sabbath [day] of the [rest] prepared for the seed and heritage of God,

So if you would rightly know and observe the day in which God is only acceptably worshipped, you come to the Light, which is the first day, and in which God dwels for ever, and is the last; as it is written, In thy Light shall we see Light, for with thee is the Fountain of Life; and the secrets of the Lord are with them that fear him, and he will shew them his Covenant. Now what canst thou desire more (O man) then the Fountain of Life? and to know the secrets, and everlasting covenant of his mercies and loving kindness, in which is the treasure of wisdom and knowledge, which are made manifest unto them who wait at that wisdoms gate, which was before the hills was, whose voice cryed in the streets to the simple, saying turn in hither, eat of my bread, and drink of the wine which I have mingled, forsake the foolish and live; Therefore take my advice in Gods Counsel, and come now to the feast of the Lord, and wait in his [Light] which makes all things manifest, for that is the beginning of wisdoms path, which leads unto the perfect [day.] In which the most holy unchangable everlasting God is worshipped; and out of this there is no true knowledge of him, or his worship, or any acceptance with him; or any assurance; stability; or satisfaction, which will endure for ever, and this is the word of the Lord unto you all; For the hour is come that the true worshippers (who know what and whom they worship) do worship God in the Spirit and in the truth, these are the true worshippers who worship the Father; this is the childrens worship, that honours their Father and their Mother, whose days are long in the Land of the living, even the everlasting day which sprang from on High.

So all the worship and sacrifice, without the guidance of God's good Spirit of truth is false, and they that run, strive, and act without it are false worshippers, let them profess (in words and show) what they will, for the Spirit is the guide of its childrens, (the true worshippers) into all truth, in which they worship their Father who seeketh such to worship him. And all such are not guided by it, do run before it, and seek of the things of God in their dark understanding, & sensuality, out of God's covenant of Light, and doubt of his fear, in the contentions and debates, strivings, disputings, and vain janglings about them; and those things that shall for ever (in that state) be hid from their eyes. So that all people upon earth, in all their professions of religion without the leadings

leadings of God's Spirit, are at best but vwill-vworshippers, like *Nimrod* the mighty hunter before the Lord, (and the Lord is that Spirit) the beginning of vvhose kingdome is Babel, (confusion) read your state, vvith God's vvitness, the Light in all your consciences, vvhich vvill ansvver the truth, and do not dissemble, nor strive to make coverings, vvhich vvill be too narrow. For it is even so: The very beginning of that Kingdom, worship or building, where the (Spirit) of God is not the guide and leader, is [Babel,] and there the mighty hunter (who is a mighty one in the earthly comprehension) goes before the Lord [that Spirit,] which should guide and go before them: But the day is at hand, that *Nimrod* and his Kingdom, (both City and Tower, which was built in the high imaginations) must fall; and all the untempered mortar-daubers shall fall with it, and the wall shall be no more at all nor them that daub it, the Life of God hath spoken it, which is come down to confound the Language of all the Earth and to restrain them from what they have imagined to do.

Therefore hear all ye people, in whose hearts are any honest desires, or true breathings after the true and living God, and the Knowledge of his wayes and worship, come ye all to the [Light] of Christ Jesus, vvith which you are Lighted, in which (as you abide) you vvill come to know the [one pure Language] in which the Righteous Pure God of Truth is [onely] worshipped; vvith [one] consent, which was before [Babel] the many Languages; and before the hunters confusion and contentions about these things; in vvhich you vvill come to feel the path of Peace, and way of Holiness, in vvhich a fool shall not erre; vvhere your Immortal Soules may be satisfied as vvith marrow and fatness in Gods House; vvhere the Bread is sure, and the Water fails not; vvho makes Rivers in the desert, and the dry Land springs of vvarer; and makes the Wilderness a fruitful field; and the barren Womb to bring forth many Children, vvhich are as Oliv-branches round about his Table; Glory vvnto him that Liveth and Reigneth for Evermore in the Highest. Amen.

Therefore come out of *Babylon*, come out of *Babylon*, (confusion) saith the Lord; come away and stay not, but come into *Zion*, (the Holy Hill) and decree in it the Vengeance of the Lord against her: For the Arrovves are ready, and the Bow is bent by the arms of the Almighty, that shall sink *Babylon*, therefore haste,

run, and deliver every man his soul out of her; for God hath set her on fire at both ends (he that can read let him) and thou shalt be burnt, O City of confusion, the smoke of whose torment begins to ascend up, which shall ascend for ever and ever; for strong art thou, O Lord God Almighty, who wilt judge and avenge thy own cause, and of thy righteous seed, and the blood of the Martyrs of Jesus upon her, and thou hast said, the time is at hand that she shall sink like a Millstone in the depth of the Sea, and rise no more at all; therefore unto thee be the glory and praises, songs and hallelujahs in the highest for evermore, for thou art worthy.

Postscript.

A *Bel* worshipped God in the Spirit; and in the Truth, but *Cain* was a false worshipper, and knew not God; who arose up against *Abel* his brother, and killed him about Worship. *Enoch* walked with God and was translated; he worshipped God in the Spirit and in the truth, and God took him, and he had a witness in him that he pleased God. *Abraham* obeyed God, who rejoiced to see *Christ's* day (the Light) and was led out of his own Country thereby; he was a true Worshipper of God in the Spirit, and in the Truth. These, and many more obeyed God, and worshipped God, and knew God and his day in which he is worshipped before the Bible was written, which declares of these things.

Esau the first Birth, the cunning Hunter abroad, lost the Birthright and Blessing; he was a profane person: but *Jacob* the plain man, the second birth, which carried at home, was blessed.

And saith the Scripture, Blessed is the man whose mind is staid on thee, thou wilt keep him in perfect peace: But the foolish woman her feet abides not in her house, but pulls it down with her own hands; being without, loud, stubborn and clamorous: These things were written for your learning; and may be read near, they are an Allegory; but let him that readeth understand, for the time hastens in which they shall clearly be understood to the ends of the earth.

The Second Part, &c.

Concerning Christ Jesus and his Names, &c.

AS concerning Christ Jesus, what he is, and what he was, and where he is none knows, or can rightly or truly know, but such as have received the Spirit of Truth, which leads into all Truth, and shews the things that are, and are to come; which reproves the world for sin, for righteousness, and for judgment; which is the Comforter of all them who forsake their sins, their own righteousness, and all false judgment, and put on his righteousness, and righteous judgment, which exceeds that of the Scribes and Pharisees, who in all ages did (and do) shut the Kingdom of Heaven against men, not entering themselves, nor suffer (but persecute) them that would. And the Kingdom of Heaven is within, &c.

1. Christ is a [Name] given to some [thing] which was before that [Name] was; and [Jesus] is a [Name] given to the same thing; and *Emanuel*, and many other [Names] are given to the [one] self-same [thing] according to the discoveries, operations, and manifestations unto them, and in them (in several seasons) who declared of him according as they witnessed, and knew his appearances, and effectually workings in their inward parts; even the holy men of God, who spake as they were moved by the holy Spirit, which Spirit revealed the Mysteries of Godliness unto them according to his will, and their several measures and abilities of his gift.

2. This Christ of whom they speak, was in the world before the Law, and in the time of the Law was that mystery hid under all the veils and types, figures and shadows, carnal ordinances, and ceremonies, in which time he was as a seed, (or that good part, or substance of truth, and righteousness) hid in the consciences of the Children of Israel; which answered the outward Law written in tables of stone. This Moses saw in his day; who

who received the Laws, ordinances, statutes, judgements and ceremonies, which were to keep them in a sence, and in a fear towards God, against whom they had transgressed; and to keep them near the feeling of his tender seed and witness in them; that they might not be wholly hardened against his appearance, when the time came that [he] should be manifest to Israel, which was the end & substance of all these outward things; Which once being rightly known and obeyed in the inward parts, keeps the heart and conscience tender and upright, pure and undefiled in God's sight and fear, without the precept of men, shadows or ceremonies; for I have seen that wisdom of God that gives the interpretation of things, and to understand the dark sayings of old, and what was hid in all those Ceremonies in the time of *Moses's* Laws; and he that makes known the Parable (I am sure) is the end and substance of them all; in whose Light let me speak of two or three which in simplicity hath been hid from the wisdom of man, who cannot answer them, but as that understanding is brought to nought; but let that answer in which they are given forth, and you shall understand them with satisfaction; and my questions are these:

1. Why did the Lord command, that when any one found a birds nest that the Dam was not to be taken with the Young? *Levit. 19. 9.*
2. And thou shalt not seech a Kid in his mothers milk? *Levit. 19. 17.*
3. Nor sow thy field with diverse sorts of seeds? *Levit. 19. 19.*
4. Nor wear a garment of linnen and wollen together? *Levit. 19. 19.*
5. And thou shalt not muzzle the mouth of the Ox that treadeth out the corn, &c. *Levit. 19. 19.*

Now if thou canst see with that eye which *Paul* saw (who was a fool for Christ) when he said, Doth God take care for Oxen or, Speake he not this for our sakes? For our sakes, no doubt, &c. Then thou wilt answer, Doth God take care for birds nests? or the sowing of fields? or garments of linnen and wollen? or Kids, or their mothers milk? or was there not something in all this for our sakes? Well, but however these things served to keep them in a sence of the unknown seed, which suffered because of the hardness of heart, and corrupt will of men, which had lost the knowledge and guidance of God's good Spirit, and these things served for a time; even till the

fulness of time came, inwhich the seed came to be manifest (which was Christ) who had been hid from ages and generations, and till the same spirit that raised up Jesus from the dead comes to dwell in people, and quicken their mortal bodies, the power of God witnessed, and the Spirit of Truth to be the guide and leader into all truth, and to be their Comforter, &c. But vhen this is fulfilled and witnessed, there is no more need of any shadow, figure, or ceremony to put us in remembrance, but the Spirit of Truth being received brings all things to our remembrance, and shews us things (past, present and) to come; which declares plainly of the Father, and no more to us in parables, figures, or shadows.

So now, this Christ was before the World (that now is) began, and was a seed before any Name was given to it, which in process of time (being begotten of God) was born of a Virgin, had a Body prepared; to do the will of his Father, (as it is at this day); but none knows him (for ever shall) Born but of a Virgin; (he that hath eares let him hear) whose eye is single, mind stayed on God; forsakes all, takes up the daily Cross, denies Self, followes the Lamb wheresoever he goeth; loves him that had been slain more then all, more then Father, Mother, Wife, Husband, Children, House or Lands; Yea, or his own Life; these only know him born, though once like Mary, said *How can this be*, seeing I know not a man; (seeing I have no strength, wisdom, parts, or abilities of my own); but the answer is, as it was (be thou but the Virgin) the Power of the most High shall over-shadow thee, and that Holy thing which shall be born of thee, shall be called the Son of God; this was Christs Name in the Womb, a Holy thing (read within,) and then had other names, as Jesus, and Emmanuel, and many more before these, and many more since, and yet he is but one, and was before them all; This is the I am which was before Abraham, whose name in the beginning was the Word, all things were made by him and without him was not any thing made that was made in him was Life and the light was the Light of men &c. John 1. 1, 2, 3, 4, &c.

Awake, therefore now ye shepherds, who have been keeping your flock by sight; And look upwards ye earthly minded, and behold his Star in the East, the wise men (whose eyes are

in their head) have seen it, and been led by it, till the Babe was found lying in a Manger, for in the Inn there was no room for him: He that hath an ear to hear, let him hear, and he that hath an eye, let him see, for the day is come, that what we have seen in secret must be preached upon the House-tops. Behold a wonder, a woman doth compass a man, and yet she is clothed with the Sun, was there ever such a thing heard? but this is in *Heaven*, and none knowes it, or ever shall (as I said) but the *Virgin* who is over shadowed with the *Power* of the most High, And this is the word of the Lord God unto all People upon Earth; Therefore if thine eye be single, thy whole body shall be full of Light, (and God is Light,) but the double minded man is unstable in all his wayes, and the Carnal mind is enmity against God, and is not subject to him, but the *Virgin* is subject to the Power of the most High, where Christ is known to be first a holy thing, then a Child given, and a Son born, which is Emanuel, God with us, a Saviour, a wonderfull Counsellor, the mighty God the Prince of Peace; with many other names, which (as I said before) is given to this *one incomprehensible being* which the whole world cannot contain. But that which may be known of God, (or Christ, which is one is manifest in people, there he is, and is onely to be found, and he that have seen him (who is the Son,) hath seen the Father also, but it is onely the pure single invisible eye that can see him, for he is a Spirit, and is known and worshipped onely in the Spirit, and in the Truth, &c.

This is that God (which *Paul* preached to the *Athenians*) that made the World and all men of one blood that dwells upon the face of the earth, and hath appointed them bounds of their habitations, times & seasons that they all should seek the Lord, if happily they might feel after him, and find him, who is come near to judgment, and is the swift witness against all unrighteousness and ungodliness of men, for he searches the heart, and tries the reins, and shews unto man what is his thought: this is he that formed the Mountains, and created the Winds, whom the Heaven of Heavens cannot contain; and yet dwells with him that is of an humble and contrite Spirit, and trembleth at his word, and he walks in his people, whose God he onely is, who know him dwell in them: And saith *David* to the people

people, Let God arise, and his Enemies will be scattered as smoke before the Wind, and this is he by whom all things was made; as it is written, *Iohn. 1. 1.*

Concerning the Word, and the Scriptures.

IN the beginning was the Word and the Word, was with God, and the word was God; all things were made by him, and without him was not any thing made that was made; in him was life, and the life is the Light of men, and the Light shineth in the darkness, but the Darkness comprehendeth it not, &c; Read this now with understanding, and thou wilt see that Christs name is called the Word of God, as it is written in *Revel. 19. 13.* And then if thou comest to see him the seed of the woman, which bruise the Serpents head, thou might know the parable of the sower, which sowed good seed in the field, in all the sorts of ground there mentioned, (but the enemy sowed the tares in the field) and the field is the world (when the parable is opened) and the seed is the word of God *Luke 8. 11*: And saith *David*, I have hid thy word in my heart, that I might not sin against thee, which was a Light to his feet, and as a lamp to his path; and said the Apostle, We have a more sure word of prophesie, (then the outward voice though it came from the excellent glory) which ye do vvasell to take heed unto as unto a Light in a dark place &c.

Now this was not the Scriptures, but of this the Scripture declares, even of the word which was in the beginning, before the Scriptures were written, which cannot be properly (in no sense) called the word, or word of God, because it is many words, & declares of what God did and said, of his Creating the World by the word, which was not created by the Scriptures, but holy men of God spake and wrote them, as they were moved by the Holy Spirit (which is the Word) And said *Moses*, God spake all these words, *Exod. 1. 20, 11*: which God was the Word in the beginning that spake the words, and the word of the Lord came to the Prophets, at several times, and upon severall occasions, saying, Thus saith the Lord, &c: So then, they spake and wrote what they were commanded by the Word of the Lord: so that it is plain to them that

that have a right understanding, that the words were given forth from the word, which word was hid in their hearts (as David saith) which was there before the words were given forth; & Holy men of God were moved first, (by that which is Holy) to speak and write, before they did speak or write forth the Scriptures, which are a true declaration of those things which were done and spoken by the word which was in the beginning; and let none say, that the report is the arm of the Lord, - seeing *Isaiah* (a true Prophet of God) did make a true distinction between the report and the thing reported of; for saith Christ, the Scriptures are they that testify of me &c; but in him was the life and Salvation, and not in the Scriptures, though they are an outward testimony, and true declaration; And yet how ignorant have people been since the Apostles dayes (in the Apostacy) of these things, calling the Scripture the Word of God, when the Scriptures themselves saith, Christ is the Word, and in the beginning was the Word, and the World was made by the Word; but the Scriptures were not in the beginning, neither was the World made by them; for they are many words spoken at sundry times since the beginning, and so are many words which declares of the Word, and of those things which are certainly believed among us, *Luk. 1. 1.*

Concerning the Gospel.

AND so in the time of ignorance and darkness (which hath been for ages) both teachers and people who have been and yet are in the Apostacy from the Apostles Life and Spirit, have frequently called the writings (of *Matthew, Mark, Luke, & John*) the Gospel, and so have called the Scriptures the Gospell, when as the Scriptures (the true declaration) saith, the Gospel is the power of God, and the Gospel is everlasting, and the Gospel was preached to *Abraham* long before *Matthew, Mark, Luke, & John* were born, which Gospel is the power of God, and Christ is called the power of God, and the wisdom of God, who sayd, *Abraham* rejoiced to see my day, and he saw it and was glad; so *Abraham* knew the [glad tidings] who was before *Moses*; for God saith to *Moses*, I am the God of thy Fathers, *Abraham, Isaac, and Jacob*; this was before the Scriptures; this was the power of God
And

and the wisdom of God, by which the soul immortal comes to be redeemed, the captive delivered, the chains of darkness death, and hel broken, and all its enemies scattered; this is glad tidings indeed, and this is rightly called the Gospel of salvation, of which *Paul*, nor we, are not ashamed; for it is the power of God, and many have the Scriptures, and yet have not salvation or redemption by them, but are in the error, ignorance and darkness, not knowing the Scriptures, nor the power of God, of which the Scriptures declares.

And in this state people have been in great contentions, and debates; striving in their dark imaginations about these things, and can never be satisfied, nor never shall, till they come to the Light in themselves, which only can give them the knowledge thereof; for that is the Key of *David*, that opens to [them] who do not exercise themselves in things too high for them, but are become as weaned children; for saith *Salomon*, wisdom is to high for a fool, and she dwelleth not with consuming envy, neither will she enter into a froward heart; for wisdom is a loving Spirit, she is the beginning of all the works of God; and the fear of the Lord is the beginning of wisdom; unto which if a man comes not, he shall never know Gods secrets, nor the mysteries of his kingdom, which are hid to that part, nature, or Spirit in man, that would always be knowing and climbing up into the tree of knowledge, and would know the mysteries (but not obey his call, and come down as *Zachens* did) but the Cross is to obey according to what is already known, though it be never so little of stature; and without this daily Cross (which crosseth the hasty mind, the wil and wisdom of man) there can be no true knowledge of the Mysteries and will of God, and without it, thou can never know true peace and satisfaction, though thou compass sea and Land in thy comprehension, the Lord hath spoken it.

Concerning the body of Christ.

AND now having mentioned something concerning Christ, and concerning the Word, and the Scriptures, and the Gospel, &c. There is somewhat in my heart remaining concerning the body of Christ; about which great contentions, opinions and debates have been amongst them, whose eyes are not in their head, but

but at the ends of the earth. First, I beleive (and we beleive) that Christ had a body, and came and preached, and suffered, and dyed, and rose, and ascended, and sitteth at Gods right hand, &c. According to the Scriptures; but yet some are saying to us (with a lying Spirit) You deny the Resurrection, and the body of Christ, &c. To which (for the simple-sake according to the Scriptures of truth) I shall answer:

As for Christ, I do beleive in my heart infallibly, that he had a body prepared him to do the will of God, and that he suffered the contradictions of sinners in the days of his flesh, and was crucified by wicked men, great professors, chief priests, rulers, Souldiers, and elders; and was laid in the grave, and rose again according to the Scriptures, and did ascend over all the principalities and powers of the darkness of this world, and now sitteth at the right hand of God, &c. And I do also beleive, that he hath yet a body which was prepared, and is yet preparing to do Gods will, in earth as it is in heaven, &c. But me thinks I hear some say (in their reasonings and imaginations) What body hath he ? and where is it ? seeing it is sayd, he is at the right hand of God; this I shall answer with his own words, which he spake here on earth, *viz.* No man ascended up into heaven but he that came down from heaven, the Son of man which is in heaven; he that hath an ear to hear, let him hear, and take notice, what body that was which came down from heaven, when Mary sayd unto the Angell; How can this be, seeing I know not a man? when he told her the Saviour should be born, and that holy thing that should be born of her, should be called the Son of God; &c. Now mark the answer, The [power] of the most high shall overshadow thee, by which [power] the body was prepared here on earth, and saith Christ (the Saviour, the wisdom of God, and the power of God) a [body] hast [thou] prepared [me] mark the distinction, [thou] [me] and [a body] this [me] that spake in the [body] was the [Christ] which had a [body] prepared to do [his] will that prepared it: Now was it the [body] or an invisible power, Spirit or Soul, that sayd, A [body] hast [thou] prepared [me] He that hath an ear, and understanding, let him hear, and judge.

But yet here this question may rise concerning the body of Christ; is it not written, The heavens must contain him untill the restitution

tion of all things? And was he not taken up into heaven, when the cloud received him out of the sight of the *Galileans* that gazed outwardly after him? To this also I may answer (unto three who lookest dayly for his personall appearance and coming?) if the heaven must contain him until the restitution of all things, why dost thou thus so much expect his coming before that time of the restitution of all things? or canst thou say, that that time is come, if not, let it come first, before thou so earnestly expect his coming, but indeed it is but a cloud that hath received him out of the sight of the gazers; but saith the Lord (to his children) I have blotted out your iniquities like a thick cloud, and to the people, your sins have separated between me and you, and have withheld good things from you. And indeed this hath hid both his body and face from you; for the kingdom of heaven, and the Lord from heaven comes not with outward observation, but the kingdom is within, and the Lord from heaven is that quickning spirit which quickens them that have been dead in the sins, & the trespasses (the clouds of separation,) that they might live unto God, and behold the beauty of the Lord in his temple; which temple they are in whom he dwells, and in whom he walks, and he is their God, and they are his people; and the day being come, and the Sun risen, the clouds and the shadows are fled away; but they who live in iniquity are dead unto God, whose God he is not, the cloud is still between, that they can neither see darkly as in a glasse, nor face to face, but are in darkness, clouds & blindness even until now.

But if the inquisitive mind be not yet answered, but art still saying as they did in the Apostles days concerning the Resurrection How doth the dead rise? and with what body do they come? I must answer unto thee as he did, Thou fool, that which thou sowest is not that body that shall be, &c. But the Lord giveth every seed it's own body as it pleased him; It is sown *A naturall body*; but it is raised a *Spirituall* body; It is sown in weakness, but it is raised in power, a *Spirituall* body, raised in power; now canst thou tell what body this is, But if thou understand it not, thou hast little or no knowledge of the mysteries of God. I speak to the shame of that inquisitive mind, that would know these things which are hid in Gods treasury, and yet will not come to the door, nor the keys that gives the understanding.

derstanding of them ; without which no man can enter this Kingdom (which is prepared for that birth to which only it belongs) for no man knoweth the things of God, but by the Spirit of God, which searcheth all things, yea, the deep things of God, which are spiritually discerned: So that unless you come to the Light and Spirit of God (the door) that reproves the World for sin, and lets you see the evil of your wayes, and obey it, enduring the cross, and bear the condemnation and indignation, because you have sinned against the Lord, and turn at his reproofs, that he might powr forth his Spirit upon you, and make his words and secrets known unto you, I say, unless you enter in this way at Gods Light and Spirit that shines in your hearts, you shal never rightly know, understand, or enjoy any of these things (of Gods Kingdom) before mentioned, it's, an infallible word of Truth from God unto you all. For they are hid perpetually from the out-birth of the wisdom of this World, and revealed onely to the Babes in the inward spiritual ground in Christ Jesus, who is still a mystery hid to the professors, Scribes and Pharisees, rulers, elders, and hypocrites, as well in this age, as in the ages past, who then were saying among themselves (notwithstanding his mighty works which were done among them) Is not this the Carpenters Son, whose Father and Mother we knew, and are not his brethren and sisters among us; &c. Undervaluing and contemning his low and mean appearance (who was in the forme of a servant) and these did love to be called of men Master, and greetings in the market, and uppermost Rooms at Feasts, and to go in long robes and stand praying in the chief or highest places in the Synagogues, and were the blind Pharisees to whom the woe belonged, as at this day it doth to them who in the same spirit are contemning the low appearance and manifestation of the Son of God. saying, Is not this (you preach or declare of) which people must believe in natural Light, even this which checks and reproves us for sin? Have we not had this alwayes with us from our child-hood? and do not we know its father and mother? Is it not some of the remainders that was left in Adam after he fell, to restrain him and his children from gross evil &c. And is it at best any other then restraining grace, and not saving? or but natural conscience, and the like? this hath been

the reasonings amongst many, though mighty works hath been done, and are yet a doing, and must yet be done by him (who is the Light, the Power, the Grace, the Truth, and the Wisdom of God) in these last days thorowout the earth.

But O ye Children of men, and high in the tree of Knowledge (which is forbidden as to feed upon) let me answer these your reasonings with a few questions in Gods Wisdom, which is hid from the eyes of the prudent of this World, &c.

1. What was that seed, and where was it, after man fell (which was promised) that it should bruise the Serpents head? And what is that Serpent, and where is he, whose head must be bruised?

2. What was that which let *Adam* see his Nakedness when he had transgressed?

What are the Eyes of the Lord that are in every place, beholding the evil, and good; and where are they if not in every conscience, seeing the Lord saith to his faithful, I will guide thee with mine eye?

3. And what is the true Light that Lighteth every man that cometh into the World; and what is that Light of men that shineth in the darkness (which the darkness comprehendeth not) and where is it, if not in the conscience of every man?

4. What grace is that, and where is it, which hath appeared unto all men, which bringeth salvation, which is the Saints teacher; is it onely restraining, and not saving? seeing the Scripture saith it bringeth Salvation.

5. What Light is that of which the body shall be full, if the eye be single? and what is that single eye, or the one eye with which it is better to go to Heaven, then with two into Hell-fire? and what is that eye which is the Light of the body, seeing the eye of the Lord is the guide?

6. And what makes the difference between the wise Virgins and the foolish? and whether the Lamp without oyl, and the light burning, be not the form or profession without the power and life which saves from sin, and gives an entrance into the everlasting Kingdom of God?

7. What wise man is that (which *Solomon* speaks of) whose eyes are in his head? and what is that fool, whose eyes are at the ends of the earth?

8. And

8. And vvhat is that prudent man, which foresees the evil, and hides himself? and what did he hide from? and in what is the sure hiding place, and what gives the fore-sight of evil? what is that fool vvhich passeth on and is punished? and vvhat is the head of every man?

9. Whether the fear of the Lord be not the beginning of Wisdom, and to depart from evil be not understanding? and vvwhether they vvho are not yet come unto the fear of the Lord (vvhich is to depart from evil) be yet come to the beginning of true vvifdom; and if not yet come to the beginning, it is possible they may be the fools vvhich may dye for vvant of vvifdom, if they do not speedily repent and turn to him that smites them for their folly, &c. So take this for an answer till thou knowv further, of vvhich much might be said, and of this kind, but a few vvords to the vvife may be enough.

Concerning Christ second coming, and Kingdom, and Reign, and of the Kingdoms of this World becoming his Kingdoms.

I Never read in all the Scriptures (as I can remember) of a third comming of Christ personally, in his ovvn single person, or of a personal reign, besides vvhat shall be in his Saints. But I have read of his coming the second time without sin unto salvation &c, which the Apostles in their days did witness; yea, even his comming and Kingdom as may be mentioned hereafter. I believe most people (in that called Christendom, who have read the Scriptures) will confess Christ is come once already, even when he had the body prepared which he laid down and took up without the gates of *Jerusalem*; [this I grant was a personal comming, or the Godhead dwelt in that person bodily, this we conclude was his first comming to be manifest in these days; and we beleive all the things that are written of him to be really true; and that whatsoever he did or said must be fulfilled, &c.

But now this being his first comming, he tels his disciples while he was yet with them, that he must go away, and that it was expedient that he should go away, or else (said he) the Comforter will not come, the vvhich if I go avway I shall send unto you, even the Spirit of truth, vvhich shall abide vvith you for

for ever, &c. Yet notwithstanding sorrow had filled their hearts, though he tell them he would come again unto them, and their heart should rejoyce, and their joy no man should take from them; This was his promise to his disciples, while he was yet personally with them, and to comfort and strengthen yet more, he told them, that he that was with them should be in them, &c.

For they loved his person for the sake of the frame & quality of the spirit that dwelt in him; or else what was his person (being mean and contemptible) to them, more then another person, but for that which dwells in him they loved him; let none mistake; I do not slight it, nor the person of any of his brethren, or children, as they are prepared to do the will of their Father; but I do know in Gods Counsel that it was even so, as it hath been also in these days among whom God the Father of mercies hath as it were deprived some of his disciples of the personal presence of some of his dear sons & servants, which may be to this end, that the same Spirit and Life might be felt, possessed, lived in; & enjoyed in themselves, in their own particulars, in which onely their eternal well being consisteth,

And so he taught them to pray, *Our Father &c.* Not to look at his person, and pray to him as a person without them, but bid them pray to their Father which seeth in secret, who would reward them openly; and he that seeth in secret, searcheth the heart, & trieth the reins: & he bid them pray, *thy Kingdom come, &c.* the Kingdom of Heaven is within, and the heart and reins and the searcher of them is within; And he bid them wait at Jerusalem till they were endued with power from on high; & the Kingdom of God consisteth in power, &c. So they waited for his coming and Kingdom in their days after his bodily departure from them, and also came to enjoy what they waited for, and to receive the promise of the Father, which was fulfilled unto them, and in them, For saith the Apostle, we wait for his Son from heaven; this was after he had suffered and was departed from them, and at length sayd, the Son of God is come, and hath given us an understanding that we know him that is true, and are in him that is true, this is the true God and eternall Life, and this Life is in his Son; And then again spake on this wise, Wee have received a Kingdom which cannot be move d; let us have grace in our hearts whereby we may serve God acceptably

acceptably with reverence and godly fear; for our God is a consuming fire, &c. So here they received the Kingdom, and the Son of God was come, & they were in him, vvhho came unto them in his Kingdom: Here vvas Christs prayer fulfilled, vvhho said; That they might be one, as vve are one; thou in me, and I in them, and they in me, that vve all might be perfect in one; and here is their prayer also fulfilled, or answered, vvhho said the; *thy Kingdom come, &c.* When they receive the Kingdom vvhich could not be moved; vvhich Kingdom Christ tels them was vvithin, so this they received & vvitnessed, which was the second time unto salvation from sin, who never mentioned (as ever I read) of a personal coming and reign the third time, or of a third coming in a single personal appearance, as hath been imagined by many, who know not the waiting to be endued with power from on high, but a running in their ovvn vvils and times, and vvill-vvorships, and feigned humilities, vvhich is not at all accepted vvith God, vvile that birch is not being, nor that body prepared, vvhich only can do his vvill acceptably. But *this* we have read, of the pourings forth of the Spirit in the Last days upon all flesh (then none is excepted) and Sons and daughters should prophesie, (which is come to pass) and that the Lord will come in ten thousands of his Saints to convince all the ungodly of their ungodly deeds and hard speeches which ungodly sinners have spoken against him, and to execute his judgements, (this is comming to pass) and that he will consume Antichrist by the Spirit of his mouth, and destroy him vvith the brightness of his comming (then not vvith carnal weapons, but vvith spiritual he will destroy Antichrist); & when this is done, then must the Kingdoms of this world needs become his, and he shall Reign for ever, and ever. Blessed is the eye that sees, and the heart that feels and understands these things, for the time is born, and the day is dawning in which they shall be fulfilled; And this is the Word of the Lord of Heaven and Earth, who is come to Reign, and reigneth, and vvill reign 'till all his enemies are become his footstool; and the Kingdoms of this world become his Kingdoms and dominions even for ever & for evermore. Therefore let the earth tremble, and them that fear and obey him rejoyce; Amen, *Hallelujah: Amen,*

O Thou professor, who art yet a trans-
gressor,
Would'st thou know the Mysteries of God,
thou must first feel his Rod,
Which will thy back smite
till thou leave works of night
And walk in the Light,
this is the way to know the first day,
And also the rest, which is Holy and for
ever blest.
For Zachæus climbing was too high
the Saviour to embrace,
But down below he was received
in whom Salvation was;
The voyce, that from the tree did call,
(though below him) he obeyed,
The little stature is not despis'd,
therefore be not afraid.
But come then down into the house,
with joy the Light receive,
For he's the Saviour of all men
that in his name believe.
The tree of Knowledge hath begun'd
and fed the birth must dye,

The tree of Life hath not been known
while in the wisdom High.
Men have aspired, and not desired
with poverty and thirst,
To walk in Light, with hearts upright
the plain path of the just;
Therefore the Pearl from them is hid
who dig not in the deep.
But with the sluggard and the fool
in rags and folly sleep.
But now the awaking day is come
the trumpet aloud doth sound.
The Life's reveal'd as in days past
mans wisdom to confound.
Therefore all people stand up and see
the state in which you are,
For either Heaven, or bells your Lot
the hour is not far,
For I have heard from throne of God
a dreadful voyce and cry,
O England, England, thou art visited
and now thy end draws nigh.

Even so hasten thy Work O Lord God Almighty, as thou hast shewed thy
Servant, and cut it short in Righteousness for thine Elect sake that cries unto
thee night and day throughout the whole Earth. Even so come Lord Iesus,
come quickly, faith my Soul. Amen.

Written by a Servant of the living God, who is a trembler with joy at the
VVord of his Power, for whose sake I am in outward bonds, at Hartford;
but my peace can no man take from me, blessed be the Lord (the God of
Jacob) whose compassion fails not, but his Mercies endure for ever and
ever, Amen.

The Second Month, 1663.

W. B.

THE END.

